

own brother. The gratification in such meetings is only realized by being placed in the circumstances. Elder Meldrum, after two days' sea-sickness, feels well in assuming the labors of this mission. I have faith that he will do a good work amongst this people.

The same mail brought another evidence of the interest in our cause; shall I say in heaven and on earth, the former inspiring the latter? I was aware I had to make my way south by way of the Orkneys and most northern points of Scotland, but had not a sixpence to start with. To meet the emergency, however, the last letter of my budget, from an unknown hand, when I had said to myself, "no money," unfolded a one pound note.

The writer simply expressed sympathy and encouragement, as I was alone, among a strange people, adding another testimony to the myriads of the past, to the Elders of Israel, that God, who has the hearts of all men in his hands, is taking cognizance of our labors and of our necessities in accomplishing his purposes.

I will start this evening, by way of Orkney, Greamey, Thurso, etc., and will likely spend Sunday in Aberdeen. I have a niece there to baptize. I will be in Dundee, on the 2nd of April, as you instructed.

With respect, in which Elder Meldrum joins, to yourself, Brothers Nicholson and Nibley.

Yours in the Gospel,

HUGH FINDLAY.

SHEFFIELD CONFERENCE.—A Conference will be held in Sheffield, on Sunday, April 13th. The morning meeting, beginning at 10 o'clock, will be held in the Saints' usual meeting room, British Workman Hall, No. 1, Prince's Street, off Attercliffe Road. The subsequent meetings, commencing at 2-30 and 6-30 p.m., will be held in Albert Hall (Lower Room), Burgess Street entrance. President Budge and other Elders from Utah will be present.

NOTES.

MILITARY DISASTER.—At 10 o'clock at night, on the 31st of March, a detachment of the 10th Hussars (British) in attempting to cross the Cabul River, at Jellalabad, Afghanistan, were swept down the current and drowned. Fifty are supposed to have thus lost their lives, that being the number of officers and men missing.

AN UNBIASED REPORT.—Before us is a copy of the *Daily Gazette* (Stockton-on-Tees), of March 31st. It contains a very fair report of the Conference held at Temperance Hall, in that town, on the day previous. After naming the elders on the stand, the writer gives an unprejudiced account of a conversation between himself and Elder Royal B. Young, President of the Durham and Newcastle Conference, in reference to the faith, doctrines and spiritual and temporal condition of the Latter-day Saints.

"To return now to the subject of the Conference held on Sunday afternoon. The proceedings were opened by singing and prayer, after which

"The presidents in connection with the various branches of the Church in Durham and Newcastle submitted their reports. From these it appeared that, with a few exceptions, the work of the Mission was being conducted very satisfactorily. In the county of Durham there are now living 406 members of the Church.

"Elder William Budge followed up the presentation of the reports with an earnest and eloquent discourse on the first principles of the Mormon religion, and argued that it was an exact counterpart of the Gospel as established by Jesus Christ.

"In the evening a second meeting was held, at which the gentlemen named officiated. There was again a large attendance, comprising about an equal number of men and women."

THE TRADE DEPRESSION.—The slowness of some people to awaken to an appreciation of important situations would be amusing, if it were not for the serious interests frequently involved. It appears the condition of the starving thousands who have been deprived of employment, and consequently of the means of subsistence, are only beginning to receive attention in the House of Lords. A leading paper says:

"Lord Cottesloe was much concerned at the fact that in 1877 our imports from the United States amounted to £77,855,000, while the exports were only £15,253,000. The gross imports showed, he said, the alarming balance of £172,000,000 against England. His lordship complained that America was taking away large quantities of the raw material so much needed in this country, and that she competed successfully with us in manufactured articles."

Had Lord Cottesloe's mental faculties not been obscured by Rip Van Winkleism, his discovery and concern would not have been delayed until this late date.

It is also curious to note the flimsy efforts made by leading statesmen and politicians of the country to throw a hopeful glamour over this perplexing question. Quite recently, Lord Beaconsfield endeavored to show that matters were not so very bad after all, but, unless a revival of trade ensued the situation might become very serious. In support of his palliating sophisms, he stated that as much cloth, in yards, was manufactured now as heretofore. How this assertion can be reconciled with the fact of a large number of mills having entirely stopped, and most of the balance operating on from half to three quarter time, he did not attempt to show. Indeed, it would appear an impossibility for him to do so. Besides, the manufacture of fabrics is but one department of trade, while that of nearly the whole country is affected by the prevailing depression.

Mr. John Bright, the great advocate of free trade, is apparently afraid the distress will be laid at the door of his "hobby." To offset this probability he makes the broad statement that the depression that prevailed from 1839 to 1842, when protection existed, was far worse than that now existing. He either lacks understanding or honesty. The absence of either element is deplorable in a leader of the masses. If properly informed, he knows that the depression from 1839 to 1842 was limited to only a few branches of trade and to certain localities, whereas that of the present is unconfined in either respect. If he be aware of this, and surely he must be, then his attempt to throw the burden of apparent responsibility from the free trade system, by endeavoring to falsely show a worse condition under protective influence, is an unworthy subterfuge. But, as we have before stated, neither the cause nor the cure lies in free trade nor protection.

DIED.

HARTSHOME.—At Dudley, March, 18, 1879, Martha Hartshome, aged 39. Deceased was baptized in 1857; lived and died a faithful Latter-day Saint.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 29, BISHOP'S GROVE, BALL'S POND ROAD, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTHS HIS FLOCK."—*Jeremiah xxxi, 10.*

No. 15, Vol. XLI.

Monday, April 14, 1879.

Price One Penny.

MINUTES OF A CONFERENCE,

HELD IN THE ODDFELLOWS' HALL, STOCKTON-ON-TRES, MARCH 30, 1879.

Present on the Stand : Wm. Budge, President of the European Mission ; R. B. Young, President of, and Geo. Crane and J. O. Young, Traveling Elders in the Newcastle and Durham Conference ; also Presidents Thomas Mitchell (Stockton) ; Thos. J. Parmley (Southchurch) ; B. Haddock (Middlesborough) ; John Jackson, (Hartlepool) ; and Elder Jno. Irvine (Newcastle).

10.30 a.m.

Singing. Prayer by Elder Crane.
Singing. Sacrament.

President Young, in a few opening remarks, expressed the pleasure he felt in meeting with the Saints on that occasion, and said it was very gratifying to see such a large attendance. Times were very hard at present, but still he was pleased to see some of the brethren there that morning notwithstanding they had had to walk 10 to 15 miles to attend the Conference. This showed they had an interest in the work.

The various branches in the Conference were then reported upon. The

whole of them were stated to be in general good standing. The majority of the Saints were trying to do their duty, and notwithstanding the great depression of trade, which had brought many of the people to very poor circumstances, the financial condition of the Conference was, on the whole, satisfactory.

President Budge then addressed the congregation. He felt really glad at being permitted to meet with them that morning, to hear the reports of the presidents of the various branches, as well as to understand, from what had been said, the feeling that prevailed amongst the people generally. He always had pleasure in listening to any report or statement that conveyed a correct understanding of the feelings of the Saints, and of the prospects that existed in connection with the labors of his brethren. He then urged upon the Saints the necessity of being in possession of the Holy Spirit, under whose influence everything in connection with the Church of Jesus Christ should be done ; called upon the brethren to be diligent in

preaching the words of eternal life, and to live their religion, that their labors might have the approval of the Almighty.

Prayer by Elder J. O. Young.

2 p.m.

Singing. Prayer by Elder Thos. Mitchell. Singing.

President Young presented the General Authorities of the Church, and of the European Mission and the Durham and Newcastle Conference, who were unanimously sustained.

President Budge addressed the Conference, explaining that the religion of Jesus Christ, as revealed by God from the heavens, was the only means by which they could approach their heavenly Father, and through which they could be prepared to enjoy eternal life in blessedness, and it was in order that they might be instructed in regard to the true religion, that they had assembled themselves that afternoon. He took the presence of the Saints and strangers there as an indication of a desire existing on their part to understand what the Lord might have to say on that occasion, and to become familiar with the true views held by the Latter-day Saints. He could not of himself conceive of any other object existing in the minds of the people; they had come honestly to learn something of their religious views, and religion was, he said, a most important study. There was nothing of so much importance. It concerned them in this life and that which was to come. It was the means devised by the Almighty, and placed within their reach at the present time, (such as existed and had been preached under the direction of inspired men in ancient times,) for the purpose of allowing all to come within the Church and kingdom of God, who would accept the terms upon which God had promised, and did now promise eternal life. It was interesting for their friends, as well as the Saints, to learn through them what the views of the Latter-day Saints really were. Whether or not their principles agreed with the doctrine of Christ, would doubtless be a satisfaction to enquirers—whether their principles were true or false. He found that some people,

even of an enquiring turn of mind, were sometimes mistaken in the course they took to ascertain the nature of the doctrines taught by the Latter-day Saints. They listened to their enemies; read the books that had been printed by those who were opposed to their faith and practice, and from the information gleaned from such sources they based their opinions and came to conclusions. This course of procedure was alike an injustice to the Saints, and very unsatisfactory to those who were desirous of investigating their principles. He (President Budge) deprecated this mode of investigation, recommending, as a better plan, that enquirers should ascertain from works connected with the Church, and from the Saints themselves, the true nature of their faith, that they might come to a right conclusion, comparing their declarations with the inspired writings which had been handed down and recommended to them as the means by which they could find out the truth in Christ Jesus. Thus, their object in meeting together was to satisfy enquirers regarding the principles held by the Latter-day Saints. They wished to explain "Mormonism" by unfolding the nature of it, that friends might determine for themselves whether they spoke according to the law and the testimony, which God had given by inspiration, or spoke something which they imagined. He then went on to speak of the ancient Saints, or followers of God, showing the many blessings bestowed upon them from time to time, and contended that, if there were a people living in this age who sought to know God and to serve him with all their hearts, it would not be consistent with the justice, goodness and mercy of God, if the same blessings and privileges were not forthcoming. In this connection President Budge dwelt on the necessity of revelation, and bore strong testimony that the Church of Jesus Christ of Latter-day Saints existed as a direct consequence of communication between God and man. The elders and others who preached the principles of this Church, preached them by authority from heaven, given direct from God for the purpose of setting up again the true faith, attended with

all its power and blessings. In conclusion, the speaker referred to the lack of revelation in the so-called Christian world, to the confusion that existed on every hand, and prayed that God's blessing would attend investigators, and enable them to see that the religion of the Latter-day Saints was the old religion restored—was truth sent from heaven to this generation, to lift them out of the darkness and error into which they had fallen.

Elder George Crane bore testimony to the truth of this work, and urged all who were desirous of gaining this knowledge to obey the law, and they would know of the doctrine.

President Young followed with a few remarks, testifying that Joseph Smith was a Prophet of God, that the holy priesthood was again upon the earth, and that the work of the Lord was being rolled forth, and would roll forth in spite of all opposition.

The Doxology was sung.

Prayer by President Young.

6 p.m.

Singing. Prayer by Elder Parmley. Singing.

President Budge occupied the time in the evening and dwelt principally on the necessity of baptism. About 500 persons were present on the occasion, and many seemed impressed with the logical as well as scriptural deductions brought to bear on the subject. At the close of his discourse, and before resuming his seat, President Budge said he wished to make a few remarks with reference to Elder R. B. Young, who was about to return home. Elder Young had come over from Utah with the same object as himself and many others who were sent abroad to preach this Gospel without purse and without scrip. All the preachers in this work who came from Utah were men who came by their own means, paid their own expenses, and lived while they were here through the kindness of those among whom they labored. Sometimes they were very comfortable, sometimes very uncomfortable, but they were willing to put up with all the inconvenience they met. They were always treated with the greatest kindness by the Latter-day

Saints. Elder Young had labored in this country about two years and was now about to return to his family and friends. Now, he wished to say, they would feel Elder Young's loss; that was, looking at things in a selfish point of view. He had worked with great diligence, had been very persevering in his endeavors to edify and instruct the Saints and to convey the truth to strangers. He returned to Zion with the satisfaction of knowing that his labors in this country had been entirely approved of. This was the greatest prize a man could obtain and it would be cheering to hear the words "Come, good and faithful servant, your labors are approved, God bless and preserve you continually." Now, such were their feelings toward Brother Young, and also towards Brother Crane who had come from Utah to this country with the same object in view—with the same Gospel. He therefore counselled the Saints to receive his words and be blessed.

President Young briefly acknowledged the compliment paid him by President Budge, and said he was pleased to learn that his labors had given satisfaction to those above him. It was with feelings of joy and gratitude that he stood before them that evening in the position he did, and he felt to thank one and all of his brethren and sisters and friends for the many tokens of kindness that had been bestowed upon him during the two years that had past.

Singing. Benediction by Elder G. Crane.

JOHN IRVINE,

of Newcastle-upon-Tyne,

Clerk of Conference.

At Newcastle, on Monday evening, March 31st, a meeting was held in the Saints' meeting house, Clayton Street, at which there was a large and attentive audience. The meeting was addressed by Elders George Crane, J. O. Young and President Budge.

At South Shields, on Wednesday evening, April 2nd, a meeting was held in the Central Hall, Chapter Row, at which President Budge occupied the time. There was a good attendance, and the remarks of the

speaker were respectfully listened to. At the close a person ascended the platform for the purpose of asking a question, which turned out to be as to whether the "Mormons" believed in polygamy. President Budge, after

considerable difficulty, owing to the conduct of the questioner and some of his friends in the body of the hall, answered the question, and the meeting terminated.

J. I.

THE JEWS.

The evidences that the Lord is preparing the way, according to his covenant, for the return of the remnant of his ancient people, the Jews, to Palestine, are awakening an increased public interest. The annual meeting of the "Liverpool Branch for the promotion of Christianity among the Jews," held in Hope Hall, on Monday, March 31st, was attended more largely by the general public than any similar assemblage for years.

In view of the revelations given through Joseph Smith, the great prophet and seer of the nineteenth century, to the effect that the restoration of Judah will take place in the present generation, the subject is of uncommon interest to the Latter-day Saints. This interest is heightened by the fact that after "this Gospel of the Kingdom," restored in this age, through the Prophet Joseph, has been preached to the Gentiles "for a witness," and the Lord has said "it is enough," then shall the servants of God be commanded to turn their attention to the Jews. Thus shall the scripture be fulfilled which says, "the first shall be last and the last first."

The Rev. Canon Howe was one of the speakers at the meeting referred to. Herewith we give a published synopsis of his remarks: He spoke of the future that was before the Jews, and referred to the gradual fall of the Ottoman Empire as a sign that the Jew was at last to regain possession of his own land. All eyes had been concentrated on Constantinople, of late. We had been ready to go to war for it, but there was one city which our English cabinet thought of a great deal more than Constantinople, and that was Jerusalem. (Applause.) He was prepared to maintain it, amongst all the merchants in the world, that there

was no country on the face of the globe of so much importance as Palestine. For whoever held Jerusalem commanded the Suez Canal, and also the Euphrates Valley line, along which it was intended to construct a railway to India. Referring to our occupation of Cyprus, and our present war in Afghanistan, he considered it as a good thought of plan for the maintenance of our two main roads to India—the Suez Canal, and the Euphrates Valley route. It would be a perfect amazement to him if we did not see in the course of the next year or two, some wonderful changes taking place throughout the whole country, changes of such a character as would give security for the population of those countries, and by giving security invite both capital and enterprise to the land. (Applause.) If our government was able to carry out these plans, we should have security for life and property given to Palestine. What then came next? Capital and enterprise. Who was to find it? What people were there in the world with so large capital and more enterprise than the Jewish people? The prophet says, "The people are at hand to come." The Jews were being oppressed, persecuted, driven into the army in the southern parts of Russia and Roumania. They were smarting under the yoke. They had the money, talent, and enterprise, and only let them know that Palestine was safe, only let them know there was a home for them there, and a welcome, and they will go thither. If Palestine is once rendered safe why should not the proper rightful owners go back to it. It was given to Abraham—to Abraham's seed, and it had never been taken from them, it was theirs, and promised to their children, and their seed for ever. He

looked forward to the glorious day when we should see them flocking home, and when we should think it the highest honor of England to place its splendid steeples which we saw floating on the Mersey (for he believed the ships of Tarsish spoken of in the scriptures were the ocean-going steamers of England) at their disposal, to bear their sacred cargo back to Jerusalem. (Loud applause.) When the

Jews begin to go back to Palestine, he looked out for something else; he thought that their return to Palestine was intimately connected with our Lord's return to earth. The two were intimately connected together, and, therefore, when he saw these things begin to "come to pass," he looked up full of hope, in the earnest expectation that the redemption of the Church of Christ draweth nigh.

THE GIFT OF HEALING A DIVINE DISPENSATION.

BY DR. J. BLACKER.

One of the most conclusive proofs of the inspiration, sagacity and mental perspicuity of the late President B. Young, is to be found in the utterances throughout his discourses, in which he urges the Saints to seek restoration to bodily health through the ordinances of the Church, instead of submitting to the pernicious practices of "professional doctors," whose fallacies were frequently the subject of many a "hard hit," which it has been found impossible to refute. Let any intelligent mind reflect on the subject impartially, and it will be found that the "medical profession" has employed itself for centuries in building up a system not to secure the health and ensure the lives of people, but to establish a practice which would enable money to be obtained by treating disease. And up to this day, the orthodox doctors especially, and many in some respects heterodox, do not live out of promoting health, but by the treatment of the sick, as the existence of disease is necessary to the existence of the doctor.

Under these circumstances it is natural to expect that a man of extraordinary vigor of mind, who was engaged in securing blessings for the people, should be able to detect false principles, even when garnished by professional technicalities, and wrap in the mystic lore of the colleges. The fact is clearly established, that there has been a great apostasy among doctors from the laws and conditions

of bodily health, as there has been with the priests and spiritual health. Let any one try to harmonize the prevailing medical practice, with well established hygienic principles; the task will prove a failure, for the reasons set forth above. Yet, medical practice ought to be in harmony with the laws of health, if it is a truthful and beneficent system. There must exist a standard by which all principles are to be tested, whether they are true or false. A great deal of what is now vaunted forth from the colleges and universities as science, is nothing but the veriest nonsense, and people are seduced by the specious pretences of human learning, to trust their lives and health into the hands of men whose principles are discordant with the principles of every other well consolidated science. If the doctors want people to confide in them, let them put themselves in right relation with the principles of the Gospel—let them set up a standard by which their practice can be known to be truthful—let them cease to encourage blind credulity in questionable skill. The Church is entrusted with the mission to decide what is true and false for the body as well as the spirit, for it is the channel through which the gift of healing, in its true character, is dispensed, and it would be well for mankind at large if there were no other ("healers" of the sick than those who received their qualifications through that source.

CORRESPONDENCE.

BAPTISMS.—A FAREWELL TESTIMONY.

London, April 5, 1879.

President William Budge.

Dear Brother,—As I have been released to return home after being almost two years in this country, I can not do so, satisfactory to my feelings, without saying a few words through that priceless periodical, the STAR, that I may leave another and perhaps my last testimony to your readers, of this land.

I, with others, was called to take a mission to England at the general Conference, held in St. George Temple, April, 6, 1877. One month from that day I left my home, family and friends. On the 8th of May I left Salt Lake City, in company with President Joseph F. Smith and about 20 others, for England. We arrived in Liverpool after 19 days travel, all safe.

I received my appointment to labor in the Sheffield Conference, under the Presidency of Wm. Smoot. He was released the following October, when my brother, Alma Smith, succeeded him.

I there found many friends; I soon formed acquaintance with quite a circle of strangers, many of whom in due time believed my testimony and I was instrumental in leading them unto the fold of God. I labored as energetically as my strength and ability would allow, and God be praised for the success I had in that part of the vineyard.

Early in June 1878, after becoming well acquainted with my field of labor and prospects were very flattering, I was unexpectedly called to the Presidency of the London Conference, to which I repaired without much delay and succeeded President Cook. I soon became acquainted with many of the Saints. The Conference being spread over a large extent it took time to get a general understanding of matters, but in due time all things worked together for good. I have visited most of the Branches and Districts and have seen the majority of the Saints, the most of whom are feeling well in the work.

There are but few people in these lands that see the necessity of carrying out literally the commandments of God; still we are not left without the proportion stated, "one of a city and two of a family."

I am pleased to say, after planting the Gospel seed, God has given increase, and I have opened the door of baptism to a goodly number, as have also others of my brethren. The gleanings of last Sabbath night might with propriety be called a harvest. According to previous arrangements, eleven honest souls met at 42 Penton Street. We proceeded to a plunge bath. I asked the candidates for baptism a few questions and they, of their own free will and choice, covenanted before God and his servants to keep His commandments. Prayer was offered by Elder G. H. Taylor, when I went into the water with the eleven and administered to them that holy ordinance. We returned to the hall and the confirmations took place, Elders Joseph Bull, sen. and jun., W. J. Beattie, Geo. H. Taylor, J. R. Twelves and myself officiating. The Sacrament was administered and a time of rejoicing was experienced. These new members all bid fair to become useful in the kingdom of God.

This little harvest, the plucking of this good fruit, repaid me for all my trouble, if it could be so called while here laboring. There are others who are stepping forward, and the prospects are brighter to-day, than at any time of my sojourn here. I scarcely know how to spare time to get away, though home is sweet. But there are good Elders left that will look after these interests. Elder Geo. H. Taylor is the right man in the right place, being a man of experience and of sterling integrity.

Now let me testify to the Saints and others, that the Gospel we preach is the Gospel of Christ, and the power of God unto salvation to those who receive the same and live it. I know the angel spoken of by John has come and brought the everlasting Gospel.

The holy apostleship has been conferred upon man in this our day, and Joseph Smith was the honored, though humble instrument through which it was given. The God of heaven has set up a kingdom that will stand for ever (Daniel ii).

The gathering is a part of the Gospel. "Come out of her, my people," says God. Out of what? From the midst of confusion, corruption and plagues. In a word, "Babylon," for the terrible judgments of God are nearing the doors of all nations. Then keep the commandments, love one another, pay your tithes, which will unlock the door of prosperity. Now try the Lord and prove him for yourselves.

I am about to leave the shores of Old England. I can go away with a clear

conscience, having warned the people and delivered the message of salvation. I am pleased that I can turn the accounts and statements of the Conference over to my successor in a good and comprehensible condition.

I trust the Saints of the Sheffield and London Conferences will except my love and best wishes and my thanks for their many acts of kindness to me. May God bless you with all the Saints, the Presidency and Elders of this mission, and may we yet meet on that promised land and sing with united voices that beautiful and new song "the Lord has brought again Zion." Farewell.

Your Brother in the Gospel,
WARREN B. SMITH.

NAME OF THE GOOD SAMARITAN.—There are many to whom the pleasure of doing a generous deed is a sufficient reward. It is well that it should be so. There will be no lack of little deeds of kindness, as long as it is true that it is more blessed to give than to receive. And where this is true, the little deeds of kindness may at length come to resemble the little grains of sand in their number as well as in their unobtrusiveness. All that we can do to foster the spirit which tends to this end is work well done.

Oberlin, the well-known philanthropist of Steintal, was traveling on one occasion from Strasburg. It was in the winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey and was among the mountains, but by that time was so exhausted that he could stand up no longer. He was rapidly freezing to death. Sleep overcame him; all power to resist it left him. He commended himself to God, and yielded to what he felt to be the sleep of death.

He knew not how long he slept, but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon-driver, in his blue blouse, and the wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon and brought him to the next village. The rescued man was profuse in his thanks, and offered money, which his benefactor refused.

"It is only a duty to help one another," said the wagoner, "and it is the next thing to an insult to offer a reward for such a service."

"Then," replied Oberlin, "at least tell me your name, that I may have you in thankful remembrance before God."

"Please tell me the name of the good Samaritan."

"That," said Oberlin, "I cannot do, for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine."

Soon he had driven out of sight and Oberlin never saw him again.

Is it not a principal charm about the story of the good Samaritan that there is no name given, no clue to any person, nothing by which to locate the generous hand that did the deed, except the generous spirit which prompted it?

If you feel prompted to an unnoticed act of kindness, do not hold back because it will be unnoticed! Ask yourself—What was the name of the good Samaritan?—Selected.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 14, 1879.

THE SWORD.

THE Scriptures of the Old and New Testaments significantly point the finger of prophecy to a time of universal peace on the earth. This magnificent era will not be ushered in until the second advent of the Redeemer. That we are living at the time of the millennial dawn is a fact understood by all faithful and intelligent Latter-day Saints. The times are pregnant with the signs signifying the approach of that day.

Before so desirable a consummation as the harmonious blendings of the affairs of this creation can be reached, it must necessarily be preceded by a condition diametrically the opposite. The introduction of a new system of government, to be universal, with one grand central head, renders the demolition of all systems antagonistic to it a foregone conclusion. This view is not only Scriptural but strictly logical. If the existing fragmentary governments and nationalities were willing to submerge into the promised grand theocratic order, which will yet prevail, their destruction would be averted. This acquiescence being beyond the remotest expectation, their doom is a certain result of their rebellion, for the decrees of Jehovah cannot be overturned.

The principles and spirit of the Gospel of Jesus Christ will be the means of establishing peace on earth and goodwill among men. This is the result wherever they are received, obeyed and enjoyed. For this cause was the Gospel restored to the earth in this day, with its power, authority and blessings. It requires that all people everywhere should believe on the Lord Jesus Christ, repent of their sins, be baptized for the remission of the same and have hands laid upon them, by the authorized servants of God, that they may receive the Holy Ghost. This spirit, that is received by the repentant and obedient believer, is the "Comforter," a spirit of peace. He is also a teacher, showing "the things of the Father" unto men. Being a peaceful spirit, and having the office of imparting information regarding heavenly things, this is the influence that will prevail during the Millennium, the era of the prevalence of universal brotherhood and knowledge of God.

As the work of preaching "this Gospel of the kingdom," to the nations "for a witness," progresses, and they reject and fight against it, refusing to be influenced by the principles and spirit of peace, then comes the day of their

destruction. A rejection of the peaceful message of salvation involves their acceptance and cultivation of a destructive and rebellious spirit, culminating finally in national chaos and obliteration. The amount of light they hitherto enjoyed, enabling them to guide with a degree of dignity and safety the several ships of state, sickness and dies, darkness, death and confusion following.

The Gospel message has been preached in many of the nations, while in others attempts to obtain openings for its spread have been vigorously repelled by the powers that be, and there is an evident corresponding growth of the spirit of national antagonism. Each civilized government is compelled, by the threatening attitude of its neighbors, to occupy the feverish position of a man who bars and bolts his doors and windows and arms himself, awaiting anxiously for an attack that may be made at any moment upon his domicile by murderous robbers. Thus is each nation, on account of the belligerent attitude of its neighbors, compelled to maintain gigantic armaments, crushing the life's blood out of the people with enormous taxation, compelling them to feed and otherwise sustain hordes of military mercenaries, hired at the public expense, for purposes of human butchery.

This condition is but premonitory of the time when "nation shall rise against nation, and kingdom against kingdom," for the sword, as war is frequently designated, will be a fruitful means of bringing about the dissolution of nationalities. It will be a means in the hands of the Almighty for the removal of the decaying rubbish of earthly governmental systems, which have for ages caused the people to mourn and Satan to hold sway, that the majestic reign of the King of Peace may be ushered in. It has been decreed that no nation will escape being embroiled in war in some form, for the revelation given through the Prophet Joseph Smith, Dec. 25th, 1832, predicting the breaking out of the late American war of the Rebellion, in South Carolina, contains a clause that, "the days will come that war will be poured out upon all nations, beginning at that place." Subsequently he prophesied that the series of wars that would desolate the earth before the second advent of the Savior would begin at South Carolina. Since that time there has been many devastating, cruel and sweeping wars in various parts of the earth; but these are but the beginning of sorrows, for the end is not yet. There are unsettled political issues, such as the ever prolific Eastern Question, in which every one of the leading nations are interested, involving as it does the balance of political and commercial prestige and power. Such causes are liable at any time, providing the set time of the Lord has arrived, to plunge the principal countries of Europe into deadly strife, each contending party dragging into the bloody vortex its respective satellites, in the shape of lesser and weaker nationalities, causing a general conflict of arms to ensue.

AN EXCELLENT PORTRAIT.—We have received, by the hand of Elder Francis Cope, from our friend, Brother C. R. Savage, a very excellent portrait of President John Taylor. It is a fine specimen of the photographic art. The likeness to the original is most striking, the clearly cut and expressive features being well defined and in bold relief. Brother Savage is an artist whose productions have been admired in many parts of the world. The portrait of

President Taylor, which he has so kindly forwarded, is much appreciated. It has been suitably mounted and framed, and now adorns the walls of this Office. Brother Cope also brought with him, in his private collection, a series of views, of large size, of prominent places and buildings of Salt Lake City and surrounding scenery, which are remarkable for clearness and beauty, being greatly admired by all who see them, including strangers to Utah as well as those who are vividly reminded, by them, of the scenes of home.

CHANGE IN SCOTLAND.—A proposition was submitted to the Conference held in Glasgow on the 6th of April, 1879, to divide Scotland into two Conferences, instead of being in one, as heretofore. This arrangement was unanimously agreed upon, and all the district of country lying south of the Frith of Forth will be known as the Glasgow Conference, and that to the northward of that boundary line as the Dundee Conference. This change will not go into effect until the departure of Elder Macdonald, the present President of the Scottish Conference.

APPOINTMENT.—Elder Thomas Jack is appointed a traveling elder in the Glasgow Conference.

RELEASES.—The following are released to return home with the company which will sail April 19th:

Elder Joseph O. Young, from being traveling elder in the Durham and Newcastle Conference.

Elder John R. Twelves, from being traveling elder in the London Conference.

THE FIRST COMPANY.—The company of Saints that will leave Liverpool, April 19th, will sail on the Guion S.S. *Wyoming*, instead of the *Montana*, as heretofore expected and announced.

NOTES.

THE FAMINE IN EGYPT.—The details of the famine in Egypt are of a most sickening character. An investigation made by Mr. Baird and Captain Harrison, commissioners of the Egyptian government, reveals the fact that 10,000 people have perished from starvation in three districts.

WHOLESALE ADULTERATION.—The other day a Liverpool police magistrate ordered the destruction of 1,007 bags of rice meal. But this was really not the proper name for the stuff, an analysis having demonstrated that it was a composition of from 41 to 53 per cent of ground marble, and from 21 to 23 per cent of husk or chaff, there being in none of the samples examined more than 20 per cent of rice. Of course it was denounced and condemned as unfit for food of man or beast. This may be said to be adulteration "with a vengeance." In these degenerate days of cheating and swindling it is difficult for a person to tell what he is eating most of the time.

ANOTHER REVERSE.—The British have met with another reverse in South Africa. On the 5th of March a convoy of supplies, escorted by 104 men, belonging to the 80th Regiment, was attacked while on the way to Lunsberg, from Derby, by 4,000 Zulus. Captain Moriarty and forty men were killed.

and twenty others were missing. Lieut. Harwood and forty men escaped to Luneberg. The Zulus captured twenty wagons, filled with supplies.

In Afghanistan also a serious state of affairs, for the British, prevails. The cattle plague is committing such ravages among their animals, that the commissariat is threatened with aggravated embarrassment.

HUGE STRIKE.—About 30,000 miners are on strike in the County of Durham. The men are noisy and turbulent, and serious apprehensions are entertained that, unless a settlement of the difficulty between the strikers and the employers is soon reached, there will be outbreaks of violence. Already the doors and windows of the house of Mr. Watson, a manager of one of the collieries, have been smashed, and personal attacks have been made on other prominent persons. The managers in various localities have barricaded their residences, and 100 policemen are said to be kept inside of Seaham Hall. Threatening communications have been sent to the editors of two prominent Newcastle Journals. In view of the trade depression, and other multiplying perplexing conditions, the question may well be asked, in relation to Great Britain; whither is the country drifting?

A SINGULAR INCIDENT.—The sweeping down the current and drowning of a squadron of British Hussars, while fording the Cabul River, in Afghanistan is regarded as unaccountable. The ford is wide and averages only thirty inches in depth. A remarkable feature of the disaster is that the column was 140 yards long, and yet was simultaneously swept down the stream and over a rapid. Besides, immediately afterwards the ford was safely re-crossed by a number of other men. The theory has been advanced that a tidal wave must have come down and carried the squadron away. This may be correct, or it may not, but it adds still another proof that the Lord really declared through Joseph Smith, the Prophet, that he has decreed great destructions upon the waters in these days. Incidents that illustrate the genuineness of this decree will multiply as time rolls on. "The wise shall understand."

ABSTRACT OF CORRESPONDENCE.

MANTI TEMPLE.—By private letter from Elder James C. Brown, of Manti, Sanpete County, Utah, we learn that the next conference of that Stake of Zion will be held some time in May, on which occasion it is expected the corner stones of the Manti Temple will be laid.

NOTTINGHAM.—President William Bramall wrote April 8th: "I baptized four new converts last Sunday, three of whom were from Hucknall, making four belonging to that place since the holding of our late district meeting, and prospects for more are bright. I expect to baptize a number of others next Monday."

SWISS AND GERMAN MISSION.—By letter from President Henry Flamm, written at Bern, Switzerland, we learn that the work is prospering in that city. He says: "Our meeting hall is getting too small; strangers are enquiring and

baptisms are of frequent occurrence. There is also a good prospect in Hamburg and various places in Germany and Switzerland."

SHEFFIELD.—Elder George R. Emery, writing from Sheffield, on March 31st, said: "We held a good open-air meeting yesterday in Rotherham. The people paid excellent attention, and some of them seemed much interested. They were making some enquiries to-day and said they did not think the 'Mormons' believed like that. This is our beginning in the Sheffield Conference in preaching out of doors this season, and I am pleased to say it is encouraging."

BRISTOL CONFERENCE.—President E. W. McIntire, writing on April 1st, said: "I feel well in my labors for the Kingdom of God. I have been enabled to do some good since coming to this Conference, having baptized a few, and quite a number of others are ready for the water. I thank my Heavenly Father that I have been able to fill my mission, assigned me by his servants. I am also thankful for my release to return home to my family and friends. I thank the Saints of the Bristol and Nottingham Conferences for many acts of kindness while laboring among them, and pray that the blessings of God may ever rest upon them."

FROM HOME.—The following is an extract from a letter from Counselor Jos. E. Taylor, of the Presidency of the Salt Lake Stake of Zion, dated March 15th: "The appointment of Brother Jos. H. Felt to the position of President of the Young Men's Mutual Improvement Association for the Salt Lake Stake, has proved a wise one. He is very effective and diligent and highly esteemed. Brothers G. C. Lambert and J. W. Taylor ably assist him. There is a growing interest among the young of both sexes, which is especially noticeable in the country wards. I think our young folks will themselves soon answer the questions very satisfactorily, 'What shall we do with our boys?' and 'What shall we do with our girls?' I visited Provo, at their late Conference, a very pleasant feature of which was the quarterly conference of the young folks, on Saturday evening, in the Brigham Young Academy. The large room was filled to overflowing. I never felt more free in my life in addressing any assemblage, and the manifestations of the Spirit to me were more than gratifying. Great credit is due Brother K. G. Maeser for his labors in the academy, as principal there. The spirit of the Gospel is the leading feature. The theological class stands pre-eminent. I could but feel that Brother Maeser was doing an excellent missionary work at home. I wish it were so in all our schools. The missionaries abroad labor hard and, in the main, among unworthy material; while at home we know what the material is, and faithful labor will be abundantly rewarded."

CORRESPONDENCE.

A DRY SEASON.

Salt Lake City, Utah,

March 17th, 1879.

Dear Brother Nicholson,—We are

having a most remarkable spring. Only the middle of March and the apricot trees in full bloom; other trees nearly the same. Every thing is as dry as a bone. No rain for a month.

The streams are rapidly drying up, and no snow in the mountains. Dry Creek, which waters Draperville, is dry for five miles, and between that place and this city there is but one small stream supplying some of the smelters, and the two cottonwoods, in either of which there is scarcely enough water to wet the passing wagon wheels. If there was snow in the mountains, the outlook would not be so gloomy; we have often had dry springs. Still there is time for considerable rough weather yet. If we do not have rains, what the poor sheep and cattle are to do for grass and water I cannot tell. But judgment is to begin at the house of the Lord, and if now is the time, so let it be. President Taylor, however, talks as though he felt entirely easy, and that all would be well.

Some folks are getting quite excited on the water question, and are urging on the City Council to at once commence a canal from the Jordan. I presume we might as well dig it this year as any other. Some day or another we must do so, and why not now, when trade for the mechanic is scarce, and the future seems a little threatening. Certainly the taxes would have to be increased. But then nine-tenths of the money would return directly to the citizens. I trust it will be done this year. Others think that the old Deseret Irrigation and Navigation Company ought to take hold of the enterprise, as they have the right of way granted to them by charter of the Territorial legislature.

Your Brother in the Gospel,

GEORGE REYNOLDS.

THE WORK IN THE SOUTHERN STATES MISSION.

Rome, Georgia, U. S. A.

March 17, 1879.

President Wm. Budge.

Dear Brother,—Yesterday I met President John Morgan. He has just returned from North Carolina, where he has been opening up a new field on good virgin soil, where nothing has been said or done by our Elders, or anybody else, in relation to "Mormonism," and the people are ripe for the Gospel to be preached to them. Brother Morgan has been up there some five

weeks and succeeded in raising a good branch of thirteen members. He leaves here in a week, with a large emigration, for Conejos, Colorado, where a thriving settlement of our people is fast growing up, under the fatherly watchcare of Bishop H. Jensen.

I have been appointed to travel and labor in the new field in North Carolina, in connection with Elder Thomas S. Higham, of the 20th Ward, Salt Lake City. We shall leave immediately for our field of labor. Baptisms are growing more numerous on every hand, and the indications are very promising here for an extensive work to be done in the near future. We find openings on every side in the shape of opportunities to preach and proselyte among the people. Much of this is done privately, in the houses of the citizens, and many are converted in this way. To effect an entrance and introduction into families our Elders, who are districted off, supply themselves with a lot of our works, and loan them out to the people, calling again in a few days on the parties and talking with the folks, sometimes on the Gospel, the characteristics of our people, Utah and its resources, climate, etc., and it ends with an invitation, very often, to stay over night and come again, and working on this principle, and preaching in houses thus thrown open to us, a branch is soon raised up, or else it is time to move on. Our Elders never fail of making friends if not converts.

With love, Your Brother,

JOSEPH HYRUM PARRY.

BAPTISMS AT WIGAN—GOOD PROSPECTS.

Preston, March 29, 1879.

President Wm. Budge.

Dear Brother,—Since our Conference meetings at Wigan, on the 2nd inst., I have been travelling with and introducing Elders Wardle and Haigh in their respective districts. Elder Wardle now has charge of Wigan, Upholland, St. Helens and Runcorn Branches, and Elder Haigh's district consists of Preston, Darwen, Clithro and Rawtonstall Branches. There is quite an extensive field for Missionary labors in each of these districts,